CC Adi 1.47 (1975)

TEXT 47

śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha,--ei dui rūp

SYNONYMS

śikṣā-guruke—the spiritual master who instructs; ta'-indeed; jāni—I know; kṛṣṇera—of Kṛṣṇa; sva-rūpa—the direct representative; antaryāmī—the indwelling Supersoul; bhakta-śreṣṭha—the best devotee; ei—these; dui—two; rūpa—forms.

TRANSLATION

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from the Bhagavad-gītā as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The ācārya in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as abhidheya, or actions one is dutybound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana

Gosvāmī. Śrī Govindajī acts exactly like the śikṣā-guru (instructing spiritual master) by teaching Arjuna the Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana vigraha, whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva vigraha. Both of these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization.

“**Bīrabhadra:** In the *āśrama*, and before that when you said that a *brāhmaṇa* is . . . do you mean, when you say *brāhmaṇa*, do you mean . . . I mean are they . . . the devotees who are not pure but . . .
Prabhupāda: Yes, they're also pure devotees because they're following my instruction. Just like a technician, he is expert, but somebody is assisting him. So the assistants, because they are following the instruction of the expert, therefore their work is also complete. So it is not necessarily that one has to become pure devotee immediately.

Just like we are also following the instruction of our spiritual master. I don't claim that I am pure devotee or perfect, but my only qualification is that I am trying to follow the instruction of the perfect. Similarly . . . this is called disciplic succession. Just like here it is stated that Kṛṣṇa is the original spiritual master and Arjuna is the original student.

So Arjuna said that *sarvam etad ṛtaṁ manye yad vadasi keśava* (BG 10.14): "My dear Kṛṣṇa, whatever You are saying, I accept in total," in the Tenth Chapter. I don't make . . . just like Dr. Radhakrishnan says: "It is not to Kṛṣṇa, it is something else." He does not accept in that way. He says that, "Whatever You are saying, I accept it. You are saying that You are the Supreme, I accept it. I don't say that You have got a separate thing within. That is Supreme—You are not Supreme, as person." This is impersonalist. They do not know that Kṛṣṇa has no such . . .

A conditioned soul . . . just like we are, I am different from my soul. "I am" means I am my body, or I am soul, different from the body. So Kṛṣṇa has no such differentiation. He does not know that, because he's not following Kṛṣṇa, the perfect spiritual master. He's following some rascal spiritual master. Therefore he has this mistake. But if we follow Arjuna and Kṛṣṇa, then we get the perfect knowledge. May not be cent per cent perfect, but as far as possible, if we follow the instruction as it is, that much perfect. In this way one will get perfection.

So one has to follow. The same example, try to understand, that a perfect, expert technologist or technician or mechanic is working, and somebody is working under his instruction. So this somebody, because he is strictly working under the instruction of the expert, he's also expert. He may not be

cent per cent expert, but his work is expert. Is that clear? Because he is working under the expert. Do you follow?

So if you follow pure devotee, then you are also pure devotee. It may not be one is cent per cent pure, because we are trying to raise ourself from the conditional life. But if we strictly follow the pure devotee, then we are also pure devotee. So far we do, that is pure.

So pure devotee does not mean one has to become immediately cent per cent pure. But if he sticks to the principle that, "We'll follow a pure devotee," then his actions are . . . he is as good as a pure devotee. That is a . . . it is not I am explaining in my own way; it is the explanation of *Bhāgavata. Mahājano yena gataḥ sa panthāḥ* (CC Madhya 17.186).

We have to follow the footprints of pure devotees. It is said that *tarkaḥ apratiṣṭhaḥ*. If you want to become pure by your arguments and logic, that is not possible. I may be defeated by another strong man, who is stronger in argument than me. So this is not the way of becoming purified, *tarka*, simply arguing.

Tarkaḥ apratiṣṭhaḥ smṛtayo vibhinnāḥ (CC Madhya 17.186). *Śrutayaḥ*, scriptures. Suppose somebody sticks to the scriptures. So scriptures, there are different types of scripture. So they are *vibhinna. Vibhinna* means different types. So how we can become purified by . . . even by following the scriptures?

> *tarko 'pratiṣṭhaḥ śrutayo vibhinnā*
> *nāsāv ṛṣir yasya mataṁ na bhinnam*
> (CC Madhya 17.186)

Muni means thoughtful, philosophers. If we follow a particular type of philosopher, that is also not perfect, because I may be under the care of a philosopher, frog philosopher. So that is also not sure.

Tarko 'pratiṣṭhaḥ smṛtayo vibhinnā na cāsāv ṛṣir yasya mataṁ na bhinnam, dharmasya tattvaṁ nihitaṁ guhāyām. Therefore to become pure or to understand the essence of purity is very confidential. It is not to be acquired by our own efforts, by argument or by being expert in scripture or by becoming a philosopher or a similar way. It is very confidential. Then how? *Mahājano yena gataḥ sa panthāḥ* (Mahābhārata Vana Parva 313.117).

You have to follow a pure devotee, acknowledged devotee.

Similarly, in the *Bhagavad-gītā*, if we follow Arjuna, then we understand *Bhagavad-gītā* as it is. But if we don't follow Arjuna, if we follow somebody, Dr. Frog, or create our own interpretation, then we remain impure. So *mahājano yena gataḥ sa panthāḥ*. We have to follow the footprints of *mahājana*, great soul. So here is directly you are meeting great soul, Arjuna. He is directly being taught *Bhagavad-gītā* by the original teacher. Who can be greater authority than Arjuna?

So as Arjuna accepts *Bhagavad-gīta*, if you accept *Bhagavad-gītā* in that way, then your study of *Bhagavad-gītā* is perfect. It is very simple. Therefore I'm saying here that Kṛṣṇa is the original teacher, and Arjuna is the original student. So you follow the original student, you understand *Bhagavad-gītā*, even Kṛṣṇa is not present before you. He is present by His words. This is the way of following what is pure.

Yes? " --- https://vanisource.org/wiki/681125_-_Lecture_BG_02.01-10_-_Los_Angeles?hl=as|good|as|pure

On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krishna Consciousness. It requires special spiritual benediction from higher authorities.

The statements of Thakura Bhaktivinode are as good as scriptures because he is liberated person. Generally the spiritual master comes from the group of such eternal associates of the Lord; but anyone who follows the principles of such ever liberated persons is as good as one in the above mentioned group. The gurus from nature's study are accepted as such on the principle that an elevated person in Krishna Consciousness does not accept anyone as disciple, but he accepts everyone as expansion of his guru. That is very high position, called Maha-bhagavata. Just like Radharani, sometimes thinks a subordinate of hers as her teacher, to understand devotion of Krishna. A person who is liberated acharya and guru cannot commit any mistake, but there are persons who are less qualified or not liberated, but still can act as guru and acharya by strictly following the disciplic succession. It is the injunction of the sastras that anyone who sees the Deity in the Temple as made of wood or stone, or considers the acaryas and gurus as ordinary common men, and discriminates Vaisnavas or devotees as belonging to a certain group or caste, are called hellish. Your question about Bon Maharaja in relation with his disciple is very intelligent and intricate, and we shall discuss at long when we meet. --- *Letter to Janardana, 26 April, 1968*

"This Krishna consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: 'By My order you may become a spiritual master.' One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions." Purport to SB 4.18.5.

TRANSLATION

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

PURPORT

At the present moment it has become fashionable to disobey the unimpeachable directions given by the ācāryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: “By My order you may become a spiritual master.” One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered. --- *Purport to SB 4.18.5.*

"A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called kaniṣṭha, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a madhyama-adhikārī and uttama-adhikārī." (Cc. Madhya 22.64,69-70)

"The answer to your Istagosthi questions are as follows: Unless one is a resident of Krishna Loka, one cannot be a Spiritual Master. That is the first proposition. A layman cannot be a Spiritual Master, and if he becomes so then he will simply create disturbance. And who is a liberated person? One who knows Krishna. It is stated in BG, fourth chapter, anyone who knows Krishna in truth is immediately liberated, and after quitting the present body, he immediately goes to Krishna. That means he becomes a resident of Krishna Loka. As soon as one is liberated he is immediately a resident of Krishna Loka, and anyone who knows the truth of Krishna can become Spiritual Master. That is the version of Lord Caitanya. So to summarize the whole thing, it is to be understood that a bona fide Spiritual Master is a resident of Krishna Loka.

Your next question, whether the Spiritual Master was formerly a conditioned soul, actually a bona fide Spiritual Master is never a conditioned soul. There are three kinds of liberated persons. They are called 1) sadhan siddha, 2) kripa siddha, and 3) nitya siddha. Sadhan siddha means one who has attained perfection by executing the regulative principles of devotional service. Kripa siddha means one who has attained perfection by the special mercy of Krishna and the Spiritual Master, and nitya siddha means one who was never contaminated. The symptoms of nitya siddha is that from the beginning of his life he is attached to Krishna, and he is never tired of rendering service to Krishna. So we have to know what is what by these symptoms. But when one is actually on the siddha platform there is no such distinction as to who is sadhan, kripa, or nitya siddha. When one is siddha, there is no distinction what is what. Just like when the river water glides down to the Atlantic Ocean nobody can distinguish which portion was the Hudson River or some other river. Neither is there any necessity to make any such distinction. Actually, every living entity is eternally uncontaminated, although he may be in the material touch. This is the version of the Vedas. Asanga ayam purusha—the living entity is uncontaminated. Just like when there is a drop of oil in water you can immediately distinguish the oil from the water, and the water never mixes with the oil. Similarly, a living entity, although in material contact, is always distinct from the matter.

You are correct when you say that when the Spiritual Master speaks it should be taken that Krishna is speaking. That is a fact. A Spiritual Master must be liberated. It does not matter if he has come from Krishna Loka or he is liberated from here. But he must be liberated. The science of how one is liberated is explained above, but when one is liberated, there is no need of distinction whether he has come directly from Krishna Loka or from the material world. But in the broader sense everyone comes from Krishna Loka. When one forgets Krishna he is conditioned, when one remembers Krishna he is liberated. I hope this will clear up these points."---(Srila Prabhupada Letter, June 10, 1969)

So a person who has elevated himself to the second stage of Kṛṣṇa consciousness, he has got four kinds of dealings. First thing is, because he knows God, therefore he loves God, *prema*. His only lovable object is God, or Kṛṣṇa. And the second is the . . . he makes friendship with the devotees of God. First thing is, because he loves God, therefore he makes friendship with the devotees of God. But God is the center. If you love God, then you can love others also very perfectly.

For example . . . of course, in your country I do not know, but in our country, suppose a girl is married to a boy, and the boy has got father, mother, brothers and so many other relatives. As soon as the girl comes to the house of her

husband, the father of the husband becomes the father-in-law, or the mother of the husband becomes mother-in-law. So he has got . . . she has got some duty to the father-in-law, to the mother-in-law, to the brother-in-law; but before marriage, she had no connection with these, all these people.

Similarly, as soon as you make your connection revived . . . the connection is permanent. Your relationship with Kṛṣṇa, or God, is eternal, but we have forgotten. So as soon as it is revived, "Oh, I am the part and parcel of the Supreme," or "I am son of the Supreme," then your relationship with other sons of God becomes clear. That is universal brotherhood.

So one who is in the second stage of development, he knows God, he loves God, and in relationship with God, he loves the devotees of the . . . he makes friendship with the devotees of the God. *Īśvare tad-adhīneṣu bāliśeṣu* (SB 11.2.46). And so far the innocents are concerned . . . innocent means they are not offender, but they do not know what is God, what is his relation; ordinary man. For them, the person who in the second stage of Kṛṣṇa consciousness, his duty is to enlighten them. And those who are atheist, purposely against God, they should be avoided. ---670207_-_Lecture_CC_Adi_07.49-65_-_San_Francisco?

So a person who has elevated himself to the second stage of Kṛṣṇa consciousness, he has got four kinds of dealings.

And so far the innocents are concerned . . . innocent means they are not offender, but they do not know what is God, what is his relation; ordinary man. For them, the person who in the second stage of Kṛṣṇa consciousness, his duty is to enlighten them.

“The madhyama-adhikārī therefore being compassionate
Gives mercy to the innocent souls by awakening devotion in them.”---1958_-_Vrndavana_Bhajana

Gurūn is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master.
Although others give help in showing the way to beginners, the guru who first initiates one with the mahā-mantra is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters.
The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings.
Their function is to guide the conditioned souls back home, back to Godhead.
CC 1.34pp

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called a madhyama-bhāgavata, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the madhyama-bhāgavata, who is a via medium.

In his Upadeśāmṛta (5) Śrīla Rūpa Gosvāmī says, praṇatibhiś ca bhajantam īśam. This means that madhyama-adhikārī devotees should exchange obeisances between themselves.

The word nirantara, meaning “without cessation, continuously, constantly,” is very important in this verse. The word antara means “interval.” If one has desires other than a desire to perform devotional service—in other words, if one sometimes engages in devotional service and sometimes strives for sense gratification—his service will be interrupted. A pure devotee, therefore, should have no desire other than to serve Kṛṣṇa. He should be above fruitive activity and speculative knowledge.---CC_Madhya_16.72

“There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple’s spiritual consciousness by means of relevant instructions.” CC Adi 1.47pp

In this verse Śrīla Rūpa Gosvāmī advises the devotee to be intelligent enough to distinguish between the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Śrīla Bhaktivinoda Ṭhākura has given some practical hints to the effect that an uttama-adhikārī Vaiṣṇava can be recognized by his ability to convert many fallen souls to Vaiṣṇavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikārī. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikārī as a spiritual master. ---NOI_5?

(CC Madhya 22.64) it is said:

śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī

"One becomes qualified as a devotee on the elementary platform, the intermediate platform and the highest platform of devotional service according to the development of his śraddhā [faith]."

"A person whose conclusive knowledge of the śāstras is not very strong but who has developed firm faith in chanting the Hare Kṛṣṇa mahā-mantra and who is also undeterred in the execution of his prescribed devotional service should be considered a madhyama-adhikārī. Such a person is very fortunate." (CC Madhya 22.67) A madhyama-adhikārī is a śraddhāvān, a staunchly faithful person, and he is actually a candidate for further advancement in devotional service. ----
TRANSLATION

"One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate. --- **CC Madhya 22.67**

"A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called kaniṣṭha, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a madhyama-adhikārī and uttama-adhikārī." (Cc. Madhya 22.64,69-70)

Nectar of Instruction 5, Purport:
In this verse Śrīla Rūpa Gosvāmī advises the devotee to be intelligent enough to distinguish between the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Śrīla Bhaktivinoda Ṭhākura has given some practical hints to the effect that an uttama-adhikārī Vaiṣṇava can be recognized by his ability to convert many fallen souls to Vaiṣṇavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikārī. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikārī as a spiritual master.

Room Conversation -- January 31, 1977, Bhuvanesvara:

As soon as he says an interpretation, "I think like this," you reject that. Why should we think like that? You should preach what Kṛṣṇa says. Then you are right. Why should you say something which Kṛṣṇa does not say? Then you are misguided. He does not know Kṛṣṇa. He's not kṛṣṇa-tattva-vettā. So he's cheating. That is going on. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], and these rascals say, "It is not to Kṛṣṇa person." So he's a rascal. He's taking Kṛṣṇa's book and preaching against it. So what will be benefit if you go to such a rascal? Therefore there is no difference between śikṣā-guru and dīkṣā-guru because if he's actually guru, he'll not say anything which Kṛṣṇa has not spoken. Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa. So guru is that. Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra' ei deśa: [Cc. Madhya 7.128] "You become a guru." And what is the function of the guru? Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa. That is there. You haven't got to manufacture any instruction. Whatever is said in the Bhagavad-gītā, you say.

“As stated hereinbefore, there are three kinds of devotees of the Lord. The first-class devotee does not at all see anyone who is not in the service of the Lord, but the second-class devotee makes distinctions between devotees and nondevotees. The second-class devotees are therefore meant for preaching work, and as referred to in the above verse, they must loudly preach the glories of the Lord. The second-class devotee accepts disciples from the section of third-class devotees or nondevotees. Sometimes the first-class devotee also comes down to the category of the second-class devotee for preaching work.” SB 2.3.21 purport.

Lecture on BG 17.1-3 -- Honolulu, July 4, 1974:
Sudāmā: The question also is there: the authority is the spiritual master, but the via media to the spiritual master... The difference between, like we were discussing in the automobile of śikṣā and dīkṣā-guru.

Prabhupāda: Then so śikṣā and dīkṣā-guru... A śikṣā-guru who instructs against the instruction of spiritual, he is not a śikṣā guru. He is a demon. Śikṣā-guru, dīkṣā-guru means... Sometimes a dīkṣā-guru is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the śikṣā-guru. Śikṣā-guru does not mean he is speaking something against the teachings of the dīkṣā-guru. He is not a śikṣā-guru. He is a rascal.

Woman Devotee: People are instructing with these sessions?

Prabhupāda: (Ignoring question) Because that is offense. Guror avajñā. First offense is guror avajñā, defying the authority of guru. This is the first offense. So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning. Guror avajñā. Everything is there. If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be śikṣā-guru or anything else. He is finished, immediately. Guror avajñā śruti-śāstra-nindanam, nāmno balād yasya hi... You do not study all these things. You become initiated. There are ten kinds of offenses. Do you have any regard for these things or not? You must avoid these ten kinds of offenses. The first offense is to disobey the orders of guru. That is first offense. So if you are offensive, how you can become advanced by chanting? That is also not possible.

If Kirtanananda Maharaja speaks what I speak, then he can be taken as siksha- guru.

Letter to Satyabhama, Paramananda -- New Vrindaban 20 July, 1974: If Kirtanananda Maharaja speaks what I speak, then he can be taken as siksha-guru. Guru sastra sadhu. The spiritual master is one, that is a fact. Kirtanananda Swami may be taken as sadhu not spiritual master, or as instructor guru. I don't think he is saying anything against our principles, so what is the wrong?

Gopāla Kṛṣṇa: Śrīla Prabhupāda, I am just trying to clarify—I don't want to offend anyone—but no disciple of yours should call himself *dīkṣā-guru* or *śikṣā-guru*. Am I right?

Prabhupāda: Well, everyone is engaged to become *śikṣā-guru*, but one should become perfect. The attempt is—what is called?—probationer. When probationer period is finished, then he is naturally, automatically, bona fide *guru*. Not in the probationer period. That is immature attempt. That will failure. *Āmāra ājñāya* (CC Madhya 7.128), Caitanya Mahāprabhu said: "By My order." So all my disciples are expected to become *śikṣā-guru* on my order, not by his own order. That is meaning that I am giving *sannyāsa*, I am sending you to different places, so this means that you have to carry out the order of the *guru* very strictly; then you become mature. Otherwise it will be artificial attempt, and that kind of *guru* will not help. Just like there are so many *guru*s

and *avatāras* and *yogīs* are coming. For time being there is some culture, and what is the effect? Just like this . . . what is that?--- 60530_-_Conversation_-_Honolulu

“Regarding Sydney, that the President has left, if one does not follow the regulative principles, then he will leave. That is a fact. Has somebody else been elected? This is the function of the GBC, to see that one may not be taken away by maya. The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want.” --- https://vanisource.org/wiki/750804_-_Letter_to_Madhudvisa_written_from_Detroit?hl=function|of|the|GBC

“3. The candidate must be prepared to satisfy the spiritual master in every way. A bona fide spiritual master who is fully cognizant of the methods of spiritual science, learned in the spiritual scriptures such as the Bhagavad-gita, Vedanta Srimad-Bhagavatam and Upanishads, and who is also a realized soul who has made a tangible connection with the Supreme Lord, is the transparent medium by which the willing candidate is led to the path of the Vaikunthas. The spiritual master must be satisfied in all respects, because simply by his good wishes a candidate can make wonderful progress along the path. 13. He must not take on unlimited disciples. This means that a candidate who has successfully followed the first twelve items can also become a spiritual master himself, just as a student becomes a monitor in class with a limited number of disciples.” Easy Journeys to Other Planets, Chapter 1 Non-material Worlds.

“As stated hereinbefore, there are three kinds of devotees of the Lord. The first-class devotee does not at all see anyone who is not in the service of the Lord, but the second-class devotee makes distinctions between devotees and nondevotees. The second-class devotees are therefore meant for preaching work, and as referred to in the above verse, they must loudly preach the glories of the Lord. The second-class devotee accepts disciples from the section of third-class devotees or nondevotees. Sometimes the first-class devotee also comes down to the category of the second-class devotee for preaching work.” SB 2.3.21 purport.

So this Kṛṣṇa consciousness movement is trying to give you all the authoritative information from Vedic literature. They are not manufacturing anything. They are not empiric philosophers presenting something mental

concoction. No. Therefore this *Bhagavad-gītā*, we have presented: *Bhagavad-gītā As It Is*.

This is our business, just like a post peon's business is to deliver the envelope as it is. And if there is good news, it is for you. If it is bad news, it is for you. But the peon's business is to deliver as it is. Similarly, our business is to present Kṛṣṇa's message as it is. Then you become spiritual master. Spiritual master does not become grown just like tree. No.

It is carrying the message from higher authorities, as it is stated, "I told this message," Kṛṣṇa says: "to Vivasvān, the sun-god. He told to his son Manu. Manu told to his son Ikṣvāku. In this way this is coming down. Now it is broken. Therefore I am saying unto you, Arjuna."

So there is no difficulty in administering this Vedic message to the world, provided we simply carry the same message as it was delivered by Kṛṣṇa unto you. That is not very difficult. Anyone can do it. You simply try to understand *Bhagavad-gītā* as it is and distribute it, "Kṛṣṇa says this." That's all.

You haven't got to comment or add anything, something. But to present, you can speak something, but the central point should not be missed. Then people will be benefited. Then people will be benefited. They will receive the message as it is, and this is transcendental message.

Caitanya Mahāprabhu says:

> *āmāra ājñāya guru hañā tāra' ei deśa*
> *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*
> (CC Madhya 7.128)

Lord Caitanya says that, "Every one of you become the spiritual master. Every one of you. Why one, two? Every one of you." "Oh, spiritual master is very difficult job." No. No difficult job. Caitanya Mahā . . . *Āmāra ājñāya*: "Just try to carry out My order. That's all. Then you become spiritual master." And if you interpolate, if you put something nonsense, rubbish, to show your so-called rascal's education, then it is spoiled. Immediately spoiled. And if you present as it is, then it is pure.

Sarpocchiṣṭa-payo yathā. Avaiṣṇava-mukhodgirṇaṁ pūtaṁ hari-kathāmṛtam (*Hari-bhakti-vilāsa*). *Hari-kathā*. This message of *Bhagavad-gītā* is *hari-kathā*. *Hari* means the Supreme Lord. His word. Therefore it is warned that "Do not try to hear this message of Hari, or the Supreme Lord, from rascal non-devotee. Do not try to hear." Why?

Sarpocchiṣṭa-payo yathā. Just like milk is very nutritious food, but if a little milk is touched by the tongue of a serpent, whole thing is spoiled. A serpent, a very thin tongue, if he touches the milk, oh, the whole milk is spoiled. So if we take such milk, "Oh, milk is very nice," no. Because it is touched by the serpent's lip, it should not be taken.

Similarly, any transcendental message, any Vedic literature, unless it is presented by a self-realized devotee, it is poison. You simply misunderstand the whole thing, and you do not get the benefit. Rather, you become a victim of misunderstanding. ---690509_-_Lecture_BG_04.01-2_-_Columbus?

To answer your last point, one who teaches can be treated as Spiritual Master. It is not that after we become initiated we become perfect. No. It requires teaching. So if we take instruction from them, all senior godbrothers may be treated as guru, there is no harm. Actually, you have only one Spiritual Master, who initiates you, just as you have only one father. But every Vaisnava should be treated as prabhu, master, higher than me, and in this sense, if I learn from him, he may be regarded as guru. It is not that I disobey my real Spiritual Master and call someone else as Spiritual Master. That is wrong. It is only that I can call Spiritual Master someone who is teaching me purely what my initiating Spiritual Master has taught. Do you get the sense? ---11120_-_Letter_to_Sri_Galim_written_from_Delhi

Sometimes one acts as one's own instructing spiritual master

SB 11.7.20, Translation:

An intelligent person, expert in perceiving the world around him and in applying sound logic, can achieve real benefit through his own intelligence. Thus sometimes one acts as one's own instructing spiritual master."

If Kirtanananda Maharaja speaks what I speak, then he can be taken as siksha- guru.

Letter to Satyabhama, Paramananda -- New Vrindaban 20 July, 1974: If Kirtanananda Maharaja speaks what I speak, then he can be taken as siksha-guru. Guru sastra sadhu. The spiritual master is one, that is a fact. Kirtanananda Swami may be taken as sadhu not spiritual master, or as instructor guru. I don't think he is saying anything against our principles, so what is the wrong?

To answer your last point, one who teaches can be treated as Spiritual Master. It is not that after we become initiated we become perfect. No. It requires teaching. So if we take instruction from them, all senior godbrothers may be treated as guru, there is no harm. Actually, you have only one Spiritual Master, who initiates you, just as you have only one father. But every Vaisnava should be treated as prabhu, master, higher than me, and in this sense, if I learn from him, he may be regarded as guru. It is not that I disobey my real Spiritual Master and call someone else as Spiritual Master. That is wrong. It is only that I can call Spiritual Master someone who is teaching me purely what my

initiating Spiritual Master has taught. Do you get the sense? ---711120_-_Letter_to_Sri_Galim_written_from_Delhi

I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing.

Letter to Madhudvisa -- Detroit 4 August, 1975:

This is the function of the GBC, to see that one may not be taken away by maya. The GBC should all be the instructor gurus. I am in the initiator guru, and you should **be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title**, but you must actually come to this platform. This I want.

If Kirtanananda Maharaja speaks what I speak, then he can be taken a siksa guru.
Letter to Satyabhama, Paramananda -- New Vrindaban 20 July, 1974:

If Kirtanananda Maharaja speaks what I speak, then he can be taken a siksa guru. Guru sastra sadhu. The spiritual master is one, that is a fact. Kirtanananda Swami may be taken a sadhu not spiritual master, or as instructor guru. I don't think he is saying anything against our principles, so what is the wrong?

"*If* Kirtanananda Maharaja speaks what I speak, *then* he can be taken as siksa-guru. Guru sastra sadhu. The spiritual master is one; that is a fact. Kirtanananda Swami may be taken as sadhu *not spiritual master or as instructor guru* . . . You have written that the devotees here (in New Vrindavan) say that you cannot know me, but only Kirtanananda Maharaja can know me. But, if Kirtanananda is a disciple and he can know me–and you are also a disciple– why you cannot know me?"

Letter to Paramananda and Satyabhama, 7-20-74

CC Adi 1.34

TEXT 34

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *ca*—and; *tat*—of the Supreme Lord; *śaktīḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñakam*—named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. *Gurūn* is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the *guru* who first initiates one with the *mahā-mantra* is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī accepted Nityānanda Prabhu and the six Gosvāmīs in the category of *guru*.

Īśa-bhaktān refers to the devotees of the Lord like Śrī Śrīvāsa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. *Īśāvatārakān* refers to *ācāryas* like Advaita Prabhu, who is an avatāra of the Lord. *Tat-prakāśān* indicates the direct manifestation of the Supreme Personality of Godhead, Nityānanda Prabhu, and the initiating spiritual master. *Tac-chaktīḥ* refers to the spiritual energies (*śaktis*) of Śrī Caitanya Mahāprabhu. Gadādhara, Dāmodara and Jagadānanda belong to this category of internal energy.

The six principles are differently manifested but all equally worshipable. Kṛṣṇadāsa Kavirāja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead, called *māyā*, can never associate with the Lord, just as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

Unless one is a resident of Krishna Loka, one cannot be a Spiritual Master. That is the first proposition. A layman cannot be a Spiritual Master, and if he becomes so then he will simply create disturbance.

And who is a liberated person? One who knows Krishna. It is stated in BG, fourth chapter, anyone who knows Krishna in truth is immediately liberated, and after quitting the present body, he immediately goes to Krishna. That means he becomes a resident of Krishna Loka. As soon as one is liberated he is immediately a resident of Krishna Loka, and anyone who knows the truth of Krishna can become Spiritual Master. That is the version of Lord Caitanya. So to summarize the whole thing, it is to be understood that a bona fide Spiritual Master is a resident of Krishna Loka.

Your next question, whether the Spiritual Master was formerly a conditioned soul, actually a bona fide Spiritual Master is never a conditioned soul. There are three kinds of liberated persons. They are called 1) sadhan siddha, 2) kripa siddha, and 3) nitya siddha. Sadhan siddha means one who has attained perfection by executing the regulative principles of devotional service. Kripa siddha means one who has attained perfection by the special mercy of Krishna and the Spiritual Master, and nitya siddha means one who was never contaminated. The symptoms of nitya siddha is that from the beginning of his life he is attached to Krishna, and he is never tired of rendering service to Krishna. So we have to know what is what by these symptoms. But when one is actually on the siddha platform there is no such distinction as to who is sadhan, kripa, or nitya siddha. When one is siddha, there is no distinction what is what. Just like when the river water glides down to the Atlantic Ocean nobody can distinguish which portion was the Hudson River or some other river. Neither is there any necessity to make any such distinction. Actually, every living entity is eternally uncontaminated, although he may be in the material touch. This is the version of the Vedas. Asanga ayam purusha—the living entity is uncontaminated. Just like when there is a drop of oil in water you can immediately distinguish the oil from the water, and the water never mixes with the oil. Similarly, a living entity, although in material contact, is always distinct from the matter.
You are correct when you say that when the Spiritual Master speaks it should be taken that Krishna is speaking. That is a fact. A Spiritual Master must be liberated. It does not matter if he has come from Krishna Loka or he is liberated from here. But he must be liberated. The science of how one is liberated is explained above, but when one is liberated, there is no need of distinction whether he has come directly from Krishna Loka or from the material world. But in the broader sense everyone comes from Krishna Loka. When one forgets Krishna he is conditioned, when one remembers Krishna he is liberated. I hope this will clear up these points. I hope this will meet you in good health.
Letter to Mukunda -- New Vrindaban 10 June, 1969:

“One should know that the instructing spiritual master is non-different from Krsna and manifests two forms – as the Supersoul and as the greatest devotee of the Lord.” (*Cc. Adi.*1.47)

“To answer your last point, one who teaches can be treated as Spiritual Master. It is not that after we become initiated we become perfect. No. It requires teaching. So if we take instruction from them, all senior godbrothers may be treated as guru, there is no harm. Actually, you have only one Spiritual Master, who initiates you, just as you have only one father. But every Vaisnava should be treated as prabhu, master, higher than me, and in this sense, if I learn from him, he may be regarded as guru. It is not that I disobey my real Spiritual Master and call someone else as Spiritual Master. That is wrong. It is only that I can call Spiritual Master someone who is teaching me purely what my initiating Spiritual Master has taught. Do you get the sense?
I hope this finds you well and cheerful,
Your ever well-wisher,

A.C. Bhaktivedanta Swami

ACBS/sda “ --- 711120_-_Letter_to_Sri_Galim_written_from_Delhi

Because we are interested in preparing äcärya, but the etiquette is, at least for the period the guru is present, one should not become äcärya. Even if he is complete he should not, because the etiquette is, if somebody comes for becoming initiated, it is the duty of such person to bring that prospective candidate to his äcärya. Not that "Now people are coming to me, so I can become äcärya." That is avamanya. Nävamanyeta karhicit. Don't transgress this etiquette. Nävamanyeta. That will be falldown. Just like during the lifetime of our Guru Mahäräja, all our Godbrothers now who are acting as äcärya, they did not do so. That is not etiquette. Äcäryaà mää vijänéyät na avaman... That is insult. So if you insult your äcärya, then you are finished. Yasya prasädäd bhagavat-prasädo yasya aprasädät na gatiù kuto 'pi **— finished. If you displease your äcärya, then you are finished.

Çré Caitanya-caritämåta, Ädi-lélä 1.13 -- Mäyäpur, April 6, 1975

Lecture on CC Adi-lila 1.13 -- Mayapur, April 6, 1975:

So Advaita Ācārya is the typical example how to become ācārya. All are our ācāryas, śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All of them are ācāryas because they are

following the ācārya, supreme ācārya, Caitanya Mahāprabhu. Therefore they are ācārya. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ (BG 4.2). So we have to follow the ācārya. Then, when we are completely, cent per cent follower of ācārya, then you can also act as ācārya. This is the process. Don't become premature ācārya. First of all follow the orders of ācārya, and you become mature. Then it is better to become ācārya. Because we are interested in preparing ācārya, but the etiquette is, at least for the period the guru is present, one should not become ācārya. Even if he is complete he should not, because the etiquette is, if somebody comes for becoming initiated, it is the duty of such person to bring that prospective candidate to his ācārya. Not that "Now people are coming to me, so I can become ācārya." That is avamanya. Nāvamanyeta karhicit. Don't transgress this etiquette. Nāvamanyeta. That will be falldown. Just like during the lifetime of our Guru Mahārāja, all our Godbrothers now who are acting as ācārya, they did not do so. That is not etiquette. Ācāryaṁ māṁ vijānīyāt na avaman... That is insult. So if you insult your ācārya, then you are finished. Yasya prasādād bhagavat-prasādo yasya aprasādāt na gatiḥ kuto 'pi **—finished. If you displease your ācārya, then you are finished. Therefore it is said, Caitanya Mahāprabhu says to all the ācāryas... Nityānanda Prabhu, Advaita Prabhu and Śrīvāsādi-gaura-bhakta-vṛnda, they are all carriers of orders of Śrī Caitanya Mahāprabhu. So try to follow the path of ācārya process. Then life will be successful.

“To answer your last point, one who teaches can be treated as Spiritual Master. It is not that after we become initiated we become perfect. No. It requires teaching. So if we take instruction from them, all senior godbrothers may be treated as guru, there is no harm. Actually, you have only one Spiritual Master, who initiates you, just as you have only one father. But every Vaisnava should be treated as prabhu, master, higher than me, and in this sense, if I learn from him, he may be regarded as guru. It is not that I disobey my real Spiritual Master and call someone else as Spiritual Master. That is wrong. It is only that I can call Spiritual Master someone who is teaching me purely what my initiating Spiritual Master has taught. Do you get the sense? “ ---711120_-_Letter_to_Sri_Galim_written_from_Delhi

“So our request is that every one of you become a *guru*. That is Caitanya Mahāprabhu's order. He wants that everyone must become a *guru*. How? That He says:

> *yāre dekha tāre kaha 'kṛṣṇa'-upadeśa*
> *āmāra ājñāya guru hañā tāra' ei deśa*
> (CC Madhya 7.128)

This is *guru*. Suppose you are family member. So many living entities, your sons, your daughters, your daughter-in-law or children, you can become their

guru. Exactly like this you can sit down in the evening and talk about the *Bhagavad-gītā, yāre dekha tāre kaha kṛṣṇa-upadeśa* (CC Madhya 7.128). You haven't got to manufacture something. The instruction is there; you simply repeat and let them hear—you become *guru*. It is not difficult at all. So that is our preaching. We do not want to become alone *guru*, but we want to preach in such a way that every. . . the chief man, or any man, he can become *guru* in his surrounding. Anyone can do that. Even a coolie, he can also. He has got family, he has got friends, so even though he is illiterate, he can hear the instruction of Kṛṣṇa, and he can preach the same. This we want. And we invite all respectable gentlemen, leaders, to learn this."--- https://vanisource.org/wiki/751220_-_Lecture_BG_07.01_-_Bombay?hl=everyone|become|guru

"Our mission is that especially those who have taken their birth in India that it is their responsibility to become perfect in the science of Krsna Consciousness and to deliver everyone in the world. In this way everyone is expected to become guru. But how to be a guru? It is said that one simply has to repeat the instructions that Krsna has given. If he repeats without adding or subtracting anything, then he is qualified as guru. Actually there is only one guru--Krsna, the Supreme Personality of Godhead. So those who simply repeat His words, they also become guru."--- https://vanisource.org/wiki/751123_-_Letter_to_Mr._and_Mrs._Bhatia_written_from_Bombay?hl=everyone|become|guru

"The answer to your Istogosti questions are as follows: Unless one is a resident of Krishna Loka, one cannot be a Spiritual Master. That is the first proposition. A layman cannot be a Spiritual Master, and if he becomes so then he will simply create disturbance. And who is a liberated person? One who knows Krishna. It is stated in BG, fourth chapter, anyone who knows Krishna in truth is immediately liberated, and after quitting the present body, he immediately goes to Krishna. That means he becomes a resident of Krishna Loka. As soon as one is liberated he is immediately a resident of Krishna Loka, and anyone who knows the truth of Krishna can become Spiritual Master. That is the version of Lord Chaitanya. So to summarize the whole thing, it is to be understood that a bona fide Spiritual Master is a resident of Krishna Loka. "

[Śrīla Prabhupāda >> Letter to Mukunda -- New Vrindaban 10 June, 1969]

"I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you should actually come to this platform. This I want. "
(Srila Prabhupada Letter, August 4, 1975.)

Adi 1.47–One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT..**There are two kinds of instructing spiritual masters.** One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The ācārya in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.**When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins**. The procedures of this devotional service are known as abhidheya, or actions one is dutybound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. **There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana**. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the śikṣā-guru (instructing spiritual master) by teaching Arjuna the Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. **The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana vigraha, whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva vigraha.** Both of these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization